deeply moved, there is a tumult of thoughts and feelings, crowding like a mob round a point; and yefc often, like that mob, scarcely able to tell what is bringing them together. It is this tendency to run in a train which renders these emotions among the chief sources of human happiness and human misery, and about the highest reward of the well-regulated, and the most fearful punishment of the ill-regulated mind.

We have entered so far upon the examination of the emotions, to show how fitted they are to become instruments of government. Like aeriform bodies, they are elastic—admitting of great extension, and great compression; and also all-penetrating, and admitting of great rapidity of action. They are seen to be especially powerful, when we reflect that God can employ the physical world, in correspondence with these internal feelings, to turn mankind as he pleases, in spite of their rebellion and folly.

But we must be careful, in speaking of these emotions or affections, to distinguish between them and the attached consent, wishes, and volitions of the mind. These emotions do commonly lead to wishes and desires; but wishes and desires are always something more than mere emotions, and may be virtuous or vicious, which mere emotions never are in themselves. And this distinction enables us to settle the question, so often discussed, as to the virtuotisness or the sinfulness of the natural affections. None of them is either the one or the other in itself; nor can there be any moral element, till they stir up desire, or at least secure the consent of the will. Do our attachments lead, as they are intended, to true benevolence ?—then the complex affection is virtuous; but it is so because it contains benevolence. Do the repulsive passions stir up, as they too frequently do in man's disordered nature, revengeful wishes ?—then they become sinful from that instant. In every case,

the moral good or the evil lies not in the affection itself, but in its accompanying desire or volition. " So far as the emotions are disconnected with virtuous or sinful wishes and voluntary determinations, they have no moral character whatever, but are mere instruments employed in the Divine administration. Yet how much of human virtue, so called, consists in the mere possession of the benign emotions! Alas ! how much of moral evil, properly so called, consists in the abuse of these parts of our